

Vol. 43

JUNE, 1948

No. 6

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

Established 1862



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Or empires bred in some ambitious brain,
Or human carnage on a war-torn plain—
Above this world where nothing seems to last
The Master-Mason shapes what man has wrought,
Apparent failures, into His design,
The perfect cap-stone of His primal thought,
A human ladder touching the divine—
For none but the Almighty Architect
Can from such waste and wreckage reconstruct!

—Andreas Bard, D.D., Litt.D., K.T.



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RELIGIONS One of the major achievements of modern theology has been the creation of the discipline which we call comparative religion—though comparative study of religions would be a more accurate, even if more cumbersome, title. The value and importance of this study hardly needs to be emphasized; it is the indispensable preliminary to any sound philosophy of religion, and an extremely useful, if not essential, part of the equipment of the missionary. Indeed it is to scholarly missionaries that we are indebted for some of the most valuable contributions to the subject.

But it is important to realize the limitations of the comparative method, and in particular this: that the comparative study of religions is not religion any more than the comparative study of motorcar specifications is motoring. It is more than doubtful whether a new and perfect religion, suitable for all and acceptable to all, can be made by bringing together Christianity, Judaism, Islam, Buddhism, and the rest, and trying to find what is common to them all, or alternatively selecting a little from each and mixing well. Living religions do not come into existence in that way.

These reflections are prompted by two recent books. One is "Religion in the Twentieth Century" (New York, The Philosophical Library, \$5.00). It is a symposium edited by Vergilius Ferm, in which 27 religions or near-religious positions are expounded by people who know them intimately, and wherever possible from within. It is an undoubted convenience to have these brief, informed, and, for the most part, convinced statements of faith and practice set down side by side in a single volume. It makes an interesting introduction to comparative study besides providing some good exercise in that tolerance and understanding which is an important element in all true Freemasonry.

Another book is of a different kind. It is "Paul and Rabbinic Judaism," by Professor W. D. Davies. This is a close and detailed study of the way in which a living religion actually grows. We are shown that St. Paul did not discard his religious heritage as a Jew when he became a Christian. On the contrary, it is made plain that he continued to feel himself bound by the strongest ties of love and loyalty to his people, and that he devoted all his immense powers to the proclamation of Christ as the fulfilment of the religion of Israel. If the apostle was on the right track here—and

doubtless he was—it follows that what is expounded in his letters is essentially something that had already happened in the life, death, and resurrection of Christ himself is the point of fusion. Professor Davies has a great theme; his study of it is marked by learning, reverence, and understanding, and the result an outstanding achievement.—*T.W.M.*

THE HOLY PLACES Every plan for Palestine, including the present plan for partition, has rightly included special provisions for the care of the Holy Places of Jerusalem. Now that Jerusalem is a battlefield and its future fate uncertain, it is of interest to recall just what these Holy Places are. Jerusalem is holy to the Jews chiefly because it was there, on the great natural platform of rock, that Solomon built his temple. This temple was burned to the ground in A.D. 70, when Jerusalem was taken by the Romans. On the site now stands the beautiful mosque known as the Dome of the Rock, which was built towards the end of the seventh century A.D., decorated by Suleiman the Magnificent in 1561, and heavily restored in the nineteenth and twentieth centuries. For all its age and beauty, however, it is not the Dome of the Rock which makes Jerusalem holy to Moslems but the neighboring Mosque al Aqsa, where Mohammed is said to have been conveyed by God. Moslems also believe that it was from the Rock itself that the Prophet took flight to heaven on his magic steed. To Christians, of course, Jerusalem is holy because it was the scene of Christ's Passion and burial but there is considerable dispute about the actual places. In A.D. 326 the Emperor Constantine, after his conversion, gave orders for the holy sites to be determined and for two churches to be built, one over the tomb and the other over the place where the cross was discovered. The Basilica of the Cross completely disappeared, with many other early Christian churches, in the destruction which followed the capture of the city by the Persians in the seventh century. But part of the Church of the Holy Sepulchre survived, though much damaged, until replaced by a large Romanesque church in the time of the Crusaders. This in turn was rebuilt in 1799, destroyed by fire in 1808, and again rebuilt in 1810. The present building, which is shared by most of the Churches in Christendom and is the most important of the Holy Places, has only a few parts—the Romanesque facade, the transept and the eastern dome—left from the twelfth century church of the Crusaders. It is a monument and not a relic; and neither shells nor fire could destroy its essential sanctity.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston 11, Massachusetts. For the news and advertising departments call HA-6-6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

MASONRY IN GERMANY TODAY

THE MASONIC SERVICE ASSOCIATION
OF THE UNITED STATES

Washington 1, D. C., June 10, 1948.

The Masonic Service Association has had considerable correspondence with Major and Brother R. W. Brown (member of LaFayette Lodge, No. 19, District of Columbia) in Schweinfurt, Germany. From his letters we extract pertinent paragraphs, and append the History of the Grand Lodge Zur Sonne, which was written by Past Master Theodore Vogel for Major Brown to send to us.

Major and Brother Brown writes:

"In the fall of 1947, with three other American officers, I contacted the German lodge here in Schweinfurt, Germany. We attended their meetings and had many long talks among ourselves concerning these people. We purchased food for the social period which they have after each meeting.

"Dr. Theodore Vogel, former (Past) Master of the lodge here has been working tirelessly night and day trying to rebuild the lodges here in Bavaria. Dr. Vogel will be the Master of the Grand Lodge of the Sun. Their first meeting will be held 1-2 May 1948. All the Masons here in Schweinfurt are working during their off time rebuilding their lodge and trying to re-establish themselves in the community. They sure were condemned to a slow death by Hitler. The younger generation needs to be educated along the proper lines. Several of the members have asked me why the American Masons won't recognize the German Lodges. My answer has been that Masonry has been dead or inactive in Germany for about 15 years and it must be re-activated and re-established before the Masons of the world will again recognize them.

"Following is a list of the Grand Lodges which are working here in Germany today: 1. Grand Lodge of Zur Sonne—for Bavaria only (American Zone). 2. Grand Lodge Einigkeit (Unity)—for Baden Baden (French Zone). 3. Grand Lodge Ancient Charges—for Berlin (American Sector). 4. Mother Grand Lodge Electric Union and Grand Lodge Eintracht. (These two to be united into one Grand Lodge.) 5. Grand Lodge of Nether Saxony (British Zone). 6. Grand Lodge of Wurttemberg—Baden Stuttgart (American Zone). 7. Grand Lodge of Hamburg. (This lodge was in exile in Chile.)

"The Grand Lodge of the Sun (Zur Sonne) has at present 28 lodges in Bavaria. The Grand Masters have agreed that one Grand Lodge for each State in Germany is best. This is due to Dr. Vogel's efforts. I explained our system to him and he thought it much better than the old German system.

"Governor Van Wagoner of Bavaria, American governor, has ordered all Masonic lodges in Bavaria be furnished with proper meeting or lodge rooms. I want to thank you again, Brother Claudy, for all the help you have given to me. Dr. Vogel told me to send his best wishes and many, many thanks.

"I am enclosing a short history of the Grand Lodge of the Sun with this question: What steps should these German Masons take once again to regain their standing among the Masons of the world? Also, to become recognized by the Grand Lodges in America?

"Sincerely yours,

"ROBERT W. BROWN."

(Major R. W. Brown, 0-274312, Hq. 28th Constabulary Sq., APO 62, c/o Postmaster, New York, New York.)

A SHORT HISTORY OF THE GRAND LODGE THE SUN
(ZUR SONNE)

By Theodore Vogel, P.M.

"Our Grand Lodge, 'Die Sonne,' was founded on January 2nd, 1741, by the Margrave of Bayreuth, who married the sister of Frederick the Great. It constituted the Town Lodge of Bayreuth as its Daughter Lodge in the same year. Our Grand Lodge is the oldest Grand Lodge in Germany. It named her 'Grand Mother Lodge' in 1744, and established also two Lodges, one in Erlangen and the other in Ansbach; both are working today.

As the 'Strict Observance,' a special rite, began to rule in the old Prussian lodges, The 'Sun' was acquired from it. There were no meetings of the Sun Lodge from 1765 to 1779. As the Markgrafschaft Ansbach and Bayreuth was occupied by the Kingdom of Bavaria, the Grand Lodge became the provincial Grand Lodge of The Sun in 1810. It founded two lodges in 1810, one in Nurnberg, the other in Furth. The Grand Lodge left the Prussian Grand Lodge in 1829, thus becoming free and independent.

Under its jurisdiction were founded and worked until April, 1933, sixty (67) lodges, some of them in Norway, some in Roumania, the majority of them in Germany. Grand Lodges in Germany knew no territorial boundaries. Our Grand Lodge in 1930 constituted the Grand Lodge 'Lessing zu den drei Ringen' in Czechoslovakia.

Our Grand Lodge was acknowledged before the destruction of German Freemasonry by most of the regular Lodges or Grand Orient of the world, also by many Grand Lodges of U.S.A.

It had brotherly relations with: Grand Orient of the Netherlands, Grand Orient of Turkey, Grand Lodge Alpina (Switzerland), and the Grand Lodges of Bulgaria, Yugoslavia, England, Spain, Lessing (Czechoslovakia), Luxemburg, New York, Costa Rico, Paraguay, Massachusetts, Utah, Salvador, Chile.

Still 1932 our Grand Lodge was the first of the German Grand Lodges to make efforts for renewing and making better the liaison, especially with the Mother Lodge in England, by sending a representing Brother.

But then came the year 1933 and the Hitler regime. The animosity of this group was unmistakable. It was not expected, for while Hitler did not order a cessation of Masonic activity, he struck indirectly. He decreed that no Freemason might hold any important

position in councils of business, city, or state. Frequent propaganda bulletins discrediting Masonry were widely and freely published.

A textbook, promulgated in the German grade schools had this to say about Freemasonry:

"Masonry was, in fact, a secret league, which took over the name and also the customs, of the trade unions of construction workmen and stonecutters, existing already in the Middle Ages, as for instance, the classification of members into apprentices, fellowcraft, and masters. This secret league soon spread out over all civilized nations. The members swore brotherhood, discretion and obedience to all orders from their superiors, with frightful oaths.

"Especially favoring the Jews, this theory of the equality of all mankind resulted, around 1780, in their admittance and powerful influence in Masonic lodges. Outwardly, the members of the Freemasonic alliances (Lodges) could not be recognized. Among themselves, they notified one another by secret signs. To gain the power in all nations and states, they were to destroy all enemies of Freemasonry without distinction. Duties to their nations—even in war—could not be considered by the "brothers." At all times Freemasonry was a great power and one of the most dangerous weapons of internationalism. It has overthrown many governments and many a revolution transpires because of it, but it has always fought or falsified each real national revival. Therefore, it has been effaced in National Socialistic Germany."

The handwriting on the wall was evident. Going underground was the only means for escaping personal injury, and avoiding total obliteration. So, on April 12, 1933, in an impressive ceremony at Würzburg, Germany, the several Masters, under the jurisdiction of the Grand Lodge of Bayreuth, assisted the Grand Master of Bayreuth in extinguishing the lights in the temple.

Thereafter, the Gestapo made regular raids on temples, and the homes of Masons. Much of the furniture, and decorations, of the temples, found their way to museums in Nuremberg, Erlangen, and Weimar, where Masonry wore its "crown of thorns" for public ridicule. The Gestapo had been ordered to destroy all our property. The illuminated rug, altar, lecterns, and other small items, were burned in the temples' central heating systems. The chairs were sold. The rituals, extensive silver objects of art, Master's chairs, gavels and jewels, were distributed among the officers of the lodges who found safe hiding places for them in their cellars. But the Gestapo finally found all Masonic libraries which they sealed and transported away in trucks, to an unknown destination. The Nazi agencies took over the buildings for their own use.

During the Nazi regime, and the war, Masons found three means of preserving some kind of unity. First: Clubs for Gymnastic Exercises which should have been obvious since all participating members had long since left behind their youth. Second: Bowling Clubs. And finally: The "Stamm-Tisch," or Group Table, was frequented; by common consent, Masons holding public office, teaching in schools, etc., were forced to make

themselves scarce lest their Masonic identity became known.

There were 3000 Freemasons in Bavaria in 1933; of this number only about 35 joined the Nazi party. These former members have been barred for life from membership in any just and duly constituted lodge in Germany, if they could not offer exceptional excuse. Even in this case they can never become an officer of the lodge according to the existing regulations of Military Government.

In 1945 the American Army entered Germany. Now we began to reopen our lodges. Up to this date we have reopened in the three Lander (states) of Bavaria, Württemberg-Baden and Hesse of the U.S. Zone of Germany about 40 lodges; 20 of them are reopened and licensed in Bavaria under the jurisdiction of the "Grand Lodge Zur Sonne" as the Grand Lodge for the state Bavaria. Our Grand Lodge was licensed by Military Government on 21st January, 1948—just 207 years after its foundation.

We in Bavaria have decided that our Grand Lodge will have jurisdiction only over lodges in Bavaria or according to the ancient Land Marks. This will be similar to the Grand Lodges in America.

1. Eleusis—Bayreuth (founded 1741). 2. Libanon Zu Den 3 Cedern—Erlangen (founded 1757). 3. Alexander Zu Den 3 Sternen—Ansbach (1758). 4. Zwei Schlüssel Zum Aufgehenden Licht—Regensburg (1765). 5. Zum Morgenstern—Hof (1799). 6. Zur Wahrheit Und Freundschaft—Furth (1803). 7. Zur Frankischen Krone—Coburg (1816). 8. Brudertreue Am Main—Schweinfurt (1863). 9. Zu Den Zwei Säulen—Würzburg (1871). 10. Augusta—Augsburg (1872). 11. Zur Kette—München (1873). 12. Zur Verbrüderung A.D. Rgenitz—Bamberg (1874). 13. Friedrich Zur Frankentreue—Kulmbach (1899). 14. Albrecht Durer—Nürnberg (1900). 15. Thekla Eine Leuchte—Kitzingen (1926). 16. Zur Freundschaft A.D. Saale—Bad Kissingen (1947) 1904. 17. Zur Brudertreue A.D. Luisenburg—Wunsiedel (1947) 1927. 18. Luginsland—Nürnberg (1948) 1912. 19. Wahrheit—Nürnberg (1948) 1930. 20. Zum Weiben Gold Am Kornberg—Selb (1948).

We still have no relations with the Grand Lodges of the U.S.A. But, I think, we now especially must have help through mental support by the brotherhand given us not only from the brethren among the officers and soldiers of the U.S.A., visiting our lodges, but we must have relations from the American Grand Lodges to our Grand Lodge which is a regularly and legally constituted Grand Lodge.

We still have many sorrows.

We must have back our temples—only some of our lodges can work. But the majority of them cannot work, because their temples, taken over by the Nazis in 1933, are still occupied up to this date by the opponents of Freemasonry. None of our lodges and especially our Grand Lodge is owner of their property.

The enemies of Freemasonry in Germany are still living. The Bavarian Government—for instance—licensed the society of Mathilde Ludendorff "Bund für Gotterkenntnis," who was the oldest and most hateful

enemy of Freemasonry from 1930 till 1935, although your brother—Major Hunt—writes in the Royal Arch Mason, September, 1947, about her:

"... Mathilde Ludendorff, leaving exactly where she was before, a frustrated, bitter, individual stewing in her memories of the family campaign against everything that might have bettered Germany, including the Weimar Republic, the Church and Freemasonry."

Everybody in Germany, all the enemies of Freemasonry, will laugh at this and also about Freemasonry, Liberty and Democracy in Germany.

I am as well ashamed as handicapped to say to the youth of my people: Come to us, we are the best society for young men, who have a good will for Humanity, Democracy and Fraternity. I myself, I have to say today to all apprentices coming to me and asking me: "I do not know!" I even have thought that no honest man can assume the responsibility for the future. I have often thought that it will be impossible to hold the frontier against the Eastern way of living and that it would be better for our young people and for my children to get used in time to this Eastern communistic way to live.

Of 3000 Freemasons in Bavaria perhaps 700 were still living in 1945 and in 1947 only 600. Some more years and Freemasonry in Bavaria and also in Germany will be dead, as dead as Adolf Hitler and Mathilde Ludendorff would have liked to have it. And it will be a tragedy that the U.S.A. without wanting and knowing

CHESTERFIELD

By H. L. HAYWOOD

From the summer of 1717 A.D., when its organization was begun, until March 25 (Ladyday), 1721 A.D., during George Payne's Grand Mastership, the first Grand Lodge held its Grand Communications every quarter in the Goose & Gridiron Alehouse, but at the latter date decided to hold them hereafter in some place with larger rooms; the decision to do so began "the peripatetic period" when Grand Lodge "wandered" from place to place. The next meeting, that of June 24, was held in Stationers' Hall, but in the morning of that day the brethren held a preliminary Grand Communication at the King's Arms Tavern where, after proclaiming the Duke of Montagu Grand Master to succeed Payne, "they made some new Brothers particularly the Noble Philip Lord Stanhope (afterwards the celebrated Earl of Chesterfield) and from thence marched to the Hall in proper clothing and due form."

Chesterfield's "making," as it later turned out, though not in itself an historic occasion, coincided with more than one turning point in the new Grand Lodge system; it occurred at the meeting which marked the beginning of a movement that was to lead to Grand Lodge's building of its own hall. He was made at the Communication in which Montagu was elected to the Grand East; he was "made" in Grand Lodge itself, and in Grand Lodge itself, and in Grand Lodge acting as an "occa-

it have helped this to happen because the Grand Lodges of the U.S.A. do not know and cannot know the circumstances of German Freemasonry.

Having spoken an open word about Freemasonry in my country, I think, that I have also the duty to tell you what there has to be done. OMGUS should license as soon as possible a Grand Mother Lodge for the U.S. Zone with provincial Grand Lodges (Bavaria, Hesse and Württemberg-Baden). All regular Freemason Lodges must be placed under their jurisdiction according to the Ancient Landmarks. No Freemason Lodge should be licensed unless the Grand Lodge has given its "O.K." That all the clandestine lodges and the bad lodges which in 1933 became infected with Nazism shall not be reopened, the Grand Mother Lodge will be able to, and will, give every guarantee required by Military Government. The Military Government of the French Zone has already done so and I think done well.

But before all, help us to have relations with the Grand Lodges in the U.S.A. I know that a commission of brethren was sent to the Italian Freemasons in 1945. I think that such a commission should be also sent to the German Freemasons. The churches, the political parties, the trade-unions were allowed to send their representatives; why could not this be done by German Freemasonry, which was the most fiercely hated and the most grimly persecuted society of men during the Third Reich besides the Jewish people, that society which lost so many good brethren in the concentration camps?

sional" lodge, which meant a lodge called for that express purpose, and this was to lead, far off, to our American custom (in some Grand Jurisdictions) of making a Mason at sight. (Until the building of its own Hall the Grand Lodge was to meet in no fewer than thirteen different places.)

Chesterfield became a Mason on the same day in which the Duke of Montagu became Grand Master; they were close friends then, and it is interesting to note that they remained friends always (Montagu died in 1749 A.D.); and like other men of their age they liked to have a good time in the world and to have a world of a good time, which fact explains how they came to arrange a hoax in the form of a bet, Chesterfield wagering that he could at a certain time and place perform a set of miracles. They let word of it leak out, and when the time arrived a great mob had collected outside the Haymarket Theatre and almost wrecked it when they discovered they were hoaxed.

By a happy stroke of that good muse who watches over the welfare of historians, we have an independent account of the occasion on which Chesterfield was made a Mason. In his diary, the learned divine, antiquary, and physicist, the Rev. William Stukeley, M.D., made the following entry, the relevancy of which will be plain if we keep in mind the fact that Chesterfield was then

everywhere known as Lord Stanhope, or Philip Stanhope (and sometimes as Dormer):

"Jan. 6, 1721. I was made a Freemason at the Salutation Tav. Tavistock Street, with Mr. Collins, Capt. Rowe, who made the famous diving Engine.

"1721. March 10. I waited on Sr. Chr. Wren.

"June 24. The Masons had a dinner at Stationers Hall, present, Duke of Montague, Ld. Herbert, Ld. Stanhope, St. And. Fountain, etc. Dr. Desaguliers pronounced an oration. The Gd. Mr. Pain produc'd an old MS. of the Constitutions which he got in the West of England, 500 years old. He read over a new sett of articles to be observ'd. The Duke of Montague chose Gr. Mr. next year. Dr. Beal, Deputy."

On almost the same page the erudite doctor makes two entries which prove that even then there were "high grades." Under 1722 A.D.:

"Nov. 7. Order of the Book instituted.

"Dec. 28. I din'd with Lord Herbert introduc'd by L'd Winchelsea. I made them both Members of the Order of the Book of Roman Knighthood."

In a paragraph about a Grand Communication called by Lord Lovel, Grand Master, which met in ample form at the Rose in Mary-la-Bonne on Friday, May 14, 1731, the Book of Constitutions for 1738 A.D. (page 128) states:

"His Royal Highness Francis Duke of Lorrain (now Grand Duke of Tuscany) at the Hague was made an Enter'd Prentice and Fellow Craft, by Virtue of a deputation for a Lodge there, consisting of the Rev. Dr. Desaguliers, Master, John Stanhope, Esq., and Jn. Holtzendorf, Esq., Grand Wardens, and the other Brethren, viz Philip Stanhope, Earl of Chesterfield, Lord Ambassador.—Strickland, Esq. Nephew to the Bishop of Namur, Mr. Benjamin Hadley and an Hollandish Brother.

"Our said Royal Brother Lorrain coming to England this year, Grand Master Lovel formed an Occasional Lodge at Sir Robert Walpole's House of Houghton-Hall in Norfolk, and made Brother Lorrain and Brother Thomas Pelham, Duke of Newcastle, Master-Masons. And ever since, both in the G. Lodge and in particular Lodges, the Fraternity joyfully remember His Royal Highness in the proper Manner."

On page 194, and under the head of "III. Deputations sent beyond the Sea" the seventh deputation listed is described: "—Lovel Grand Master granted one to noble Brother Chesterfield Lord Ambassador at the Hague, for holding a Lodge there, that made his Royal Highness Francis Duke of Lorrain (now Grand Duke of Tuscany) an Enter'd Prentice and Fellow Craft." (American Masons will find it interesting to note that this paragraph immediately follows the one which reads: "—Another to Mr. Daniel Cox to be Provincial G. Master of New Jersey in America.")

On page 231 of the Tenth Edition of his *Illustrations of Masonry*, William Preston repeats in his own words the substance of the above, but goes on to describe it as having been in his judgment "the most remarkable event in Lord Lovel's administration. . . ." In the paragraph

immediately preceding he had remarked also: "During the presidency of Lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The dukes of Norfolk and Richmond, the earl of Inchiquin, and Lords Colerane and Montagu, with several other persons of distinction, seldom failed to give their attendance. . . ."

The Freemason's Calendar for 1778 has a note of the Duke's initiation but adds the information that at the time the Grand Lodge alone possessed the power to Raise Masons in 1731 A.D.

There arises in this connection a tangled and difficult subject, which is here set down not as a matter of established fact, but in the form of a question, and if a reader finds this question form tantalizing he is asked to forgive it; it is set down in the hope that researchers may be prompted by it to go thoroughly into the matter.

It concerns Francis, Duke of Lorraine; and if what will be here said proves to be not a question but a fact capable of being proved, then William Preston was writing down an understatement when he said that the Duke's initiation was the most important event in Grand Master, the Lord Lovel's year, for it was one of the largest and, in the sequel, one of the most fateful events in the whole history of the Fraternity. In title and authority Francis was one of the two or three most powerful men in Europe; he was Duke of Lorraine, Emperor of Germany, and Grand Duke of Tuscany; Maria Theresa was his wife; Marie Antoinette was his daughter.

In 1738 A.D. Pope Clement XII issued under date of April 28 the first of a succession of Bulls (and Encyclicals) which Popes have issued against Freemasonry. Clement was an aged man at the time, and perhaps suffering from senile dementia, but this does not explain why he so suddenly and with no apparent cause pronounced excommunication on any man anywhere for being a Mason. (I have analyzed and discussed this question as thoroughly as I was able in my *Freemasonry and Roman Catholicism*.)

Brother Ossian Lang (author of a history of Masonry in New York) was for a number of years employed full-time as Secretary for the Grand Lodge Committee on Foreign Affairs of the Grand Lodge of New York. He spent about one-half of each of his years in foreign countries, but he was in Italy oftener and for longer periods than elsewhere, because, being a life-long student of ecclesiastical history, he was determined to get to the bottom of the puzzling question of why the Roman Church, and apparently without rhyme or reason, had in 1738 A.D. suddenly turned upon Freemasonry. The present writer has from Brother Lang's own lips what—after many years of reading, and consulting, and discussing in Italy—was his final conclusion. It is here set down in substance only: Clement had a long bitter quarrel with the Duke of Tuscany (our Duke of Lorraine), which quarrel was partly personal and partly political; Clement chanced to discover that the Duke had been made a Mason under the

sponsorship of Lord Chesterfield; his Bull therefore had the private purpose of being a club aimed at the Duke. (Lang persuaded Eugen Lennhoff to translate his *The Freemasons*, a great work on the history of Freemasonry in Europe, into English, and of being instrumental in having it published in New York in 1934 by the Oxford University Press.)

Men of Chesterfield's title and station took it as a matter of duty to have their portraits painted by the court painter or some other artist of similar eminence. It happens that two of the portraits of Chesterfield thus painted have a certain amount of significance for Masonic historians. They show him wearing the garter, the badge of his membership in the ultra-exclusive Order of the Garter. Grand Lodge records, and along with them a number of other written records, prove that about 1727 A.D. the Grand Lodge decided officially to have a color for Grand Officers' Aprons, and in doing so decided that it should be "garter blue." This was a tradesman's name. Did the tradesmen copy the color worn by members of the Order of the Garter, or did they merely borrow the name for the sake of sales purposes? If they copied the color worn by members of the Order, what was it, a light blue or a dark blue? In his portrait painted in 1730 A.D., Chesterfield wears a light blue garter; in the portrait painted in 1765 A.D., he wears a dark blue garter. If two portraits painted from life, made by men with trained eyes, thus give two shades of blue as in use by members of the Garter, then the color used by the Order of the Garter cannot decide what shade of blue was in use by the Grand Lodge. (From other sources of evidence, however, the facts indicate that it was a light blue, or "thistle blue.")

No. 4, *An Introduction to the History of the Royal Somerset House and Inverness Lodge, Acting by Immemorial Constitution*, by Rev. Arnold Whitaker Oxford, and published by Bernard Quaritch; London: 1928 A.D., is, because of its design, paper, and type, a delight to the eye, and because of its contents is to read as rich as country cream. No. 4 was originally one of the our old lodges which erected the Mother Grand Lodge; in 1774 A.D. it united with Somerset House Lodge; and in 1828 A.D. with Royal Inverness Lodge.

George Payne, Grand Master in 1718 A.D. and then again in 1720 A.D. was Master of No. 4 in 1722 A.D. was Master of No. 4 in 1722 A.D. Dr. James Anderson was a member. Dr. J. T. Desaguliers, who more than any other man was the architect of the new Grand Lodge system, was a member; and so were nine others who, like him, were members of the Royal Society, among them being the Dukes of Queensberry and of Richmond.

On page 17 Brother Oxford writes a paragraph which is apropos of the present study:

"It has been stated that Philip Dormer Stanhope, fourth Earl of Chesterfield, 1684-1773 (D.N.B.) was a member of the Horn [original name of No. 4, though the authority is not given. It is quite probable, as two of his associates were members, the Chevalier Ramsay and Montesquieu, who accompanied him from the

Hague to England, and he had married a daughter of the Duchess of Kendal, as La Lippe, a member of the Horn, had done." It also is probable, to borrow Brother Oxford's phraseology, that Montesquieu became a Mason at the instigation of Chesterfield, the probability being enforced by information lying outside of Brother Oxford's pages.

Charles Louis De Secondat, known the world over as Montesquieu, was born in France in 1689 A.D., was of the high aristocracy, was French to his finger-tips, but in his fame he was almost more American than French, and has a name which we ought to cherish along with those of Washington, Franklin, Hamilton, and Jefferson. It has been alleged often by historians that the makers of our nation were guided in their thinking about politics by French writers, or by other foreign writers. To an extent this is true, but not to as large an extent as has been made to appear. Rousseau had a little influence on American minds, Voltaire a little, and probably less than Rousseau, and it is certain that John Locke was a teacher of our fathers in many ways; but the only book which was plowed deeply into their thoughts, and which has always remained one of the sources of American political philosophy, was Montesquieu's *Spirit of Laws*.

At the time Chesterfield was made a Mason the Goose & Gridiron Tavern was the meeting place of the first named of "the four old lodges" which in 1716 and 1717 A.D. had "erected" the Grand Lodge, and which, about 1768 A.D., came to be called by its present name of Antiquity Lodge No. 2. Through a piece of good fortune for which Masonic students have been thankful ever since, the records of this, the most historic of all lodges, were turned over to W. Harry Rylands, than whose hands no other pair could have been more competent; he prepared and published a large Volume One, privately printed, in 1911, of 434 pages, with the title of *Records of the Lodge Original No. 1, Now the Lodge of Antiquity, No. 2 of the Free and Accepted Masons of England, Acting by Immemorial Constitution*. Volume II was prepared and privately printed in 1926 A.D. by Captain C. W. Firebrace, a Past Master of the lodge. In a group of papers which he discovered in the lodge's possession Brother Rylands found a number of pages written by a later hand than the writer of the earliest lodge records, but nevertheless believed by the lodge itself to have been authentic. In these latter papers occurs the name of Chesterfield (then almost always known as Philip Stanhope) as a member in 1721 A.D.

In 1751 A.D. a group of Masons took the first steps toward setting up a second Grand Lodge in London, and they succeeded so well that it came in time to rival the Mother Grand Lodge. For many years Masonic historians took this to have been the result of a quarrel, or schism, in the original Grand Lodge, but as it turned out they had been mistaken about it. It was as regular as any other Masonic Body, and the Grand Lodges of Ireland and Scotland officially declared it to be so early in its history. But why was a second Grand Lodge set up?

Henry Sadler, who, like William J. Hughan and Robert F. Gould, made a profession of Masonic research (it is still a profession, and in it are many opportunities for young university graduates), discovered in the Library a collection of old documents which apparently had not been opened since they had been stored away generations before. They proved to be the written records of that Antient Grand Lodge. Brother Sadler edited and digested them, and published them in his *Masonic Facts and Fictions* (the Iowa Masonic Library has a copy of the first edition), in 1887 A.D. These records, which were kept by the Antient Grand Lodge itself, show that it was established by a number of Masons and lodges of the "lower classes" who did not feel at home among the more aristocratic brothers of the lodges in the Grand Lodge of 1717 A.D.

The Grand Committee, which organized the new Grand Lodge, kept Minutes. In the Minutes for a meeting held in November, 1752 A.D., it was recorded that the name of Lord Chesterfield was one of four from which they hoped to make choice for a Grand Master, and it was there and then stated that he belonged to an Antient Lodge, but the name of the lodge was not given. (An English Mason, then as now, could belong to as many lodges as he choose.) This brings to the number of three the lodges to which Chesterfield is believed to have belonged, and yet, through an odd falling out of circumstances, there is no written proof for his membership in any one of them.

On April 3, 1775, A.D., a fateful year on this side of the Atlantic, the Rev. William Dodd, 44 years of age at the time, was made a Mason in St. Alban's Lodge. One month afterwards he was appointed Grand Chaplain, the first man in the history of the Fraternity to occupy that office. Dodd had attended Cambridge, and then took up literary work, in which he made a popular success; he then entered the ministry, and became in time a Royal Chaplain, and was presented with a rich living, but throughout his years he was at heart in love with balls, and entertainments, and fashion. Lord Chesterfield had been one of his private pupils, and at about the time Dodd became Grand Chaplain, Chesterfield made him his private chaplain.

Dodd forged a check in Chesterfield's name for about four thousand pounds. He was arrested, found guilty, and sentenced to be hanged. A number of men saw then, as almost every man would see now, and having in mind all the details of his self-contradictory career, that Dodd was suffering from a psychopathic malady, and should have been taken off to a hospital for the criminally insane; but Chesterfield did not see it, nor did the king; they continued adamant. Dodd was hanged before a very large crowd, in public, and the revulsion caused by the spectacle made it the last of such exhibitions. (Dodd's published letters and papers written while in prison are in the Iowa Masonic Library; so is a facsimile collection of the letters written by Samuel Johnson in his unsuccessful effort, continued up to the last minute, to secure from the king a reduction of the sentence to life imprisonment.)

Richard Nash was born in 1674 A.D., matriculated at Oxford, spent a period in the army, practiced law for a while, but found his own proper milieu at Bath, a watering place made popular by the queen, where he acted as master of ceremonies throughout many years, "taught young aristocrats some manners," and came to be called, as he has been called ever since, Beau Nash. Two monarchs sought to knight him, but he slipped out from under the honor, and preferred to be known as "Beau" among his friends, in the circle of which were many of the most eminent men and women of the period, with such eminences as Chesterfield, Samuel Johnson, Oliver Goldsmith among them.

In Read's Weekly Journal for May 16, 1725, A.D., appeared the following "Letter from Bath":

"This night, at the Queen's Head, Dr. Desaguliers is to receive into the Society of accepted Free-Masons, several fresh members, among them are the Lord Cobham, Lord Harvey, Mr. Nash, Mr. Mee, and many others." The newspaper goes on to say that Dr. Desaguliers delivered that night a lecture on the eclipse then exciting everybody to an audience of 30 or 40 gentlemen who paid three guineas each and "had satisfaction of their money." To make it certain that the "Mr. Nash" was none other than the famous master of ceremonies the paper remarked that he was "Beau Nash," or "King of Bath."

For uncounted generations the poor people of England (among whom were included wage earners), were drinkers of ale, partly because they could make it themselves, and partly because except in few communities the water was not safe to drink; wine and hard liquors were too costly, and only the upper classes could afford them—whence the saying "drunk as a lord." Near the beginning of the eighteenth century an unknown inventive genius developed a factory system for the manufacture of cheap gin—it began to sell at twenty-five cents a quart.

That was the beginning of a period (it did not reach full development for some years) which England itself has forgotten, and which it is difficult for an American to visualize, although it reached our shores under a somewhat changed form. We may for convenience call it the Period of Vulgaritv. Drunkenness became general, among women and children as well as among men. Everybody began to use more and more profanity. Crime in the cities completely escaped control. Streets became unsafe, even in daylight. Gambling became a general mania, a sort of general psychosis of the whole of society, like the dancing mania in Italy (the "tarantella") and the tulip mania in Holland; and many of the oldest families in Britain became bankrupt through "gaming." The minutes and histories of lodges at that period show that vulgarity even swept through them—the records for some years are filled with "fined for being disguised in liquor," "fined for foul language," "fined for making quarrels"; in one lodge a group of young bloods wore their swords in lodge; in another, and in one of the most beautiful dining rooms in Eng-

land, a member rode his horse upstairs, and jumped it over the table.

In 1735 A.D. one of the Grand Stewards for the year (the Grand Lodge of England) was William Hogarth. It is known that he was a member of two lodges, and possibly of others. Hogarth began as a painter, and if he had continued as one would have become one of the English masters, as his "Shrimp Girl" and his self portrait prove, but he had an inborn genius for a type of drawing which we should nowadays call a cartoon, and yet which was not a cartoon because it had no jokes in it (or few) and was drawn with consummate skill. Hogarth began to draw sets of pictures arranged in a series under one subject which when published in book form were very much like a novel, except that they had no text. He was a satirist, one of the greatest who ever lived, and will always rank with Lucian, Juvenal, and Voltaire. (He drew a number of Masonic pictures, the most famous of which was "Night.")

Hogarth left us a visual record of the Period of Vulgarity, in a series of drawings having the clarity of the eye itself, and the document-like details of a photograph, but probably the most terrible of all his many scenes is that picture in his "Beer Street and Gin Lane" which shows a whole street in broad daylight full of reeling sots, a dead man in one corner, a mother lying on steps in a stupor, and the mother's baby falling over the railing to its death on the pavement below.

In 1702 A.D. England and Holland together made war in France, and thus began that long and senseless and inconclusive carnage which historians since have called the War of the Spanish Succession. It went badly for England until the Duke of Marlborough, Brother Winston Churchill's ancestor on his father's side (his mother was an American), took command and then, as Marlborough began to prove that he was the greatest soldier in the field which England had ever produced, a general enthusiasm seized upon the people which reached its crescendo at about the time, in 1709 A.D., on the field of Malplaquet, not far from Mons, Marlborough and his allies began the "most brilliant land battle ever fought by British arms on land."

In the midst of those days a strange thing occurred in London. The bonfires went out; the street processions ceased; crowds no longer gathered in the squares at night; the huzzaing and the excitement died away; and when Marlborough returned, expecting to be received as a victorious hero, he entered a dull and indifferent city.

It had been as if England, like a woman, had acci-

dentally looked back over her shoulder, found herself staring into the face of Medusa, and had been turned to stone! Vulgarity was not, as men had been supposing, a mere rudeness, a bothersome but unimportant interference with decorum; vulgarity led inevitably to crime. If vulgarity becomes general, crime becomes general; if crime becomes general, the government, school, church, and home are destroyed. Other nations in the past had destroyed themselves. The movement for gentlemanliness, self-respect, and dignity was not a movement for the Frenchification and the prettification of a few privileged men and women; it was a life-and-death struggle of a people to save itself. Chesterfield and Nash were the leaders of that movement.

William Preston was born in 1742 A.D., 21 years after Chesterfield had been made a Mason. Preston himself was made a Mason in a London lodge, having a Charter from the Antient Grand Lodge, in 1762 A.D., which was 11 years before Chesterfield's death. In his introduction to his *Illustrations of Masonry*, published in 1772 A.D., Preston explained that he took up the study of Masonic history because he had not been satisfied with the scraps of unconnected and self-contradictory gossip which passed as Masonic history among the members of the lodges of which he became a member and the lodges which he visited. He also explains, though in veiled language lest he give affront, that he was led to rewrite the old "lectures" because he believed that Masonic lodges should not be mere convivial clubs, but rather should be schools for men of mind and men of character, and that there is an everlasting warfare between the Masonic life and the vulgarian life. His Monitor, which Thomas Smith Webb, with a few small revisions, introduced into American Masonry in 1797 A.D., is now part of the Standard Work of almost every Grand Jurisdiction in the United States. Preston's book, *The Illustrations*, and his Monitor together were a carrying through and a bringing into consummation of the point which Chesterfield had made at the peak of the Period of Vulgarity, that to be a Freemason is to be a gentleman.

George Washington was born in 1732 A.D., ten years before William Preston. During his late teens he made it a habit to write down in a memorandum book a set of maxims upon which he was determined to shape his own career and character. These maxims were all of them Chesterfieldian. A facsimile of this notebook, no larger than the tiny memorandum which a man may carry in his vest-pocket, is in the Iowa Masonic Library.



A DISCOVERY IN ABYSSINIA

By Bro. J. R. LAST, P. M. Member of the British Red Cross Mission, Addis Ababa

In the whole of Abyssinia there is little to be found of archaeological interest. The most important of the older towns is undoubtedly Axum. Situated in the northern province of Tigre, it is the Holy City of Abyssinia. There all the Kings of Ethiopia have been crowned, with the single exception of Haile Selassie himself. The church in which the coronation ceremonies have always taken place is of great holiness to the Abyssinians, and has an interesting legend associated with it. The legend itself is as follows:

Axum was the city of the Queen of Sheba, and from it she visited King Solomon. On her return she had a son by King Solomon, called Menelik. When Menelik was a young man she sent him on a journey to visit his father. King Solomon received him right royally, and acknowledged him as his own son. In fact so devoted did Solomon become to Menelik that he wanted him to stay with him permanently. But Menelik wanted to return to his mother in Axum, and fled with the son of the High Priest. Together they stole the Ark of the Covenant, substituting a wooden model in its place. Although pursued they managed to make good their escape, and succeeded in returning to Axum, and deposited the true Ark in the church there. The original church was destroyed by fire, and several more churches have been built on the site. The present church is some three hundred and fifty years old, and the original Ark is still there.

Having heard this legendary story from the lips of the present High Priest, I was immediately interested to wonder if Menelik brought anything else from King Solomon beside the Ark of the Covenant. And I think it is quite possible that he did. Realizing that there is often a streak of truth buried in such old legends as that of the church of Axum, I visited the building with my eyes open in the possibility of discovering some trace of Solomonic influence there.

The church itself is of Byzantine construction, completely different from the ordinary circular Coptic churches of this country. Surrounded by three walls of stone it is necessary to enter through three gateways to reach the church itself. Women are not allowed through the second gateway, not even the Empress herself. In the outer courtyard one is immediately struck by the presence of some very curious stones. They are of two types. Some are cubical, with a deep groove cut squarely around three sides, forming a double square. Others are square columns, still standing in the courtyard. All are beautifully cut, and were obviously made by masons who were much more advanced in skill than the Ethiopians. They remind one of similar stones seen in Luxor and Karnak, in which connection it is interesting to recall that the famous expedition of Queen Hatchepsut from Luxor to Punt, the land of the South, reached to Somaliland. If not worked by Egyptian masons these stones at least show strong Egyptian influence.

The church itself had nothing of Masonic interest that

I could see, but the saluting stone which faces it is perhaps of great importance. Standing slightly to the left of center, it faces the building squarely. It was not until my fourth visit to this fascinating place that I saw the saluting stone in actual use. Then I saw an Abyssinian approach and, standing on the stone facing this holy such give a sign of our 18° followed by another sign known to us. I had recovered from my astonishment by this time to take his photograph just as he was completing this sign.

I asked the High Priest about it, but he was able to tell me nothing. If these things ever had any significance it has now all been lost. Of the origin of the stones in the outer courtyard he was equally uninformative, except to give the rather interesting information that on them the actual coronation ceremonies took place.

Near this church there are some very interesting monoliths, the largest of which is very well cut and beautifully carved, it stands about 10 feet high on a square pedestal. Originally there were some seventy of these monoliths, but most are now fallen, leaving only their square pedestals to mark their site. In addition one sees rude circles of unworked stone slabs in this town.

Perhaps the most significant aspect of all this is that nowhere else in the whole of this country does there exist any architectural remains of any antiquity except in Gondar and Lalibela. In Gondar the Portuguese castles are 17th century, and can hardly be expected to have anything to show of Masonic interest. As to Lalibela I am not so sure. It is a four days' mule journey to reach this place, and thus far I have not had time to make the journey. I have inquired of the place from several Abyssinian priests I have met. There, of some seven hundred or more years of age, are several rock churches. As the Ethiopians themselves are not Masons it is presumable that these churches were carved out of the rock by some other people. My guide book describes them but, rather naturally, gives no hint of any possible Masonic influence being discoverable there.

It is mere coincidence that the one place of all in Abyssinia associated with a Solomonic legend should be also the one place showing such advanced architectural achievement, and, moreover, associated with a present-day observance of procedure through which can be detected some of our own secret signs? It is only by further study that an answer can be found to these questions. When more is known of Abyssinia, and North African Masonic remains, the true significance of the new knowledge examined in the light of other of these small observations at Axum may become clear.

Editor's Note: An interesting digest of a paper read before Roodepoort Lodge No. 2539, Roodepoort, Transvaal, South Africa, by Bro. Bebb, who met Bro. Last in Abyssinia. The digest appeared in the London, England, Masonic Record.

The Craft at Work

SEVEN BISHOPS

Seven bishops of the Methodist Church who are 33° Masons came together at Boston during the recent quadrennial session of the denomination's General Conference. They were Bishop Herbert Welch, retired, New York City; H. Lester Smith, Columbus, Ohio; Titus Lowe, Indianapolis, Ind.; James H. Straughn, Pittsburgh, Pa.; Charles Wesley Flint, Washington, D. C.; Ivan Lee Holt, St. Louis, Mo.; Charles C. Selecman, Dallas, Texas.

Boston 1, Mass., May 13, 1948.
Alfred H. Moorhouse, Editor,
MASONIC CRAFTSMAN.

Sir:—I was very much interested in your article "Hiram, Ohio, named for Hiram A. Biff" in the March issue of the MASONIC CRAFTSMAN.

I thought you might be interested to know that we have a Hiram much nearer home. Hiram, Maine, the birthplace of my father, is a delightful little town, through which the Saco river flows about 40 miles from Portland and in the foothills of the White Mountains.

The town records show that it was named for Hiram A. Biff and today a goodly proportion of the townspeople are members of the Masonic fraternity.

Faternally,
W. CHAPIN BURBANK.

SHRINE

June 2nd was a great day for the Shriners of North America, being set apart for the Imperial Potentate and his official divan to open officially the three Shrine rooms in the George Washington Masonic National Memorial Temple at Alexandria, Virginia. The ceremonies, held in the afternoon, were appropriate to the occasion. With two or three exceptions the Imperial Divan were all present; also the Grand Masters of Virginia and the District of Columbia, and many leaders of importance well known throughout the country.

Almas Temple Band rendered selections while the throng was assembling. The ceremonies opened with the singing of the national anthem, accompanied by Almas Temple Band. The Invocation was given by Deputy Imperial Potentate Galloway Calhoun of Texas, and

then the Lord's Prayer was sung by Robert C. Nicholson. The welcoming address was delivered by Potentate Omer W. Clark of Almas Temple, Washington, D. C. This was followed by addresses by Imperial Potentate Karl Rex Hammers of Pennsylvania; W. Freeland Kendrick of Pennsylvania, who is chairman of the Board of Trustees for the Crippled Children's Hospitals, and Roland D. Baldwin of Florida, Imperial High Priest and Prophet. They were all excellently delivered and heartily applauded.

Then the immense gathering filed into the apartments of the Mystic Shrine in the Memorial Temple. The murals are exceptionally appropriate and the arrangement of the historical articles is very attractive. There are small replicas of a number of the Shriners' Hospitals throughout North America, each arranged in a small glass case and portraits of the founders of the Order and many outstanding Shriners are properly displayed, and on one wall are pictures of all the Past Imperial Potentates. In a large glass case is displayed a fez of each of the Shrine Temples in North America. On the floor of one of the rooms is a very wonderful and beautiful Oriental rug given to the Imperial Council by Medinah Temple of Chicago.

Several Shrine patrols, in full uniform, participated in the ceremonies, and a huge crowd was in the best of humor.

In the late afternoon in Washington, Almas Temple of the District of Columbia and its divan entertained the Imperial Potentate and the Imperial Divan with a very enjoyable dinner. This was followed by the ceremony of investiture with the title of Noble of the Mystic Shrine given to 124 Sons of the Desert. The ceremony inducting them into the Ancient Arabic Order of Nobles of the Mystic Shrine was exceedingly well performed.

100TH ANNIVERSARY

Evansville Lodge No. 64, Evansville, Indiana, celebrated its 100th anniversary on June 5, 1948. Cordial greetings were extended to the Grand Lodge Officers of that state and to other distinguished Masons. A charter for Evansville Lodge No. 64 was granted May 23, 1848. The

Jewels of Olive Branch Lodge No. 10, which was granted a charter in September, 1819, and ceased to exist in 1832, were presented to the new Lodge. Evansville Lodge No. 64 and Lessing Lodge No. are the owners of a five-story and basement Temple, which was dedicated December 1, 1913.

WAINWRIGHT HONORED

The hero of Bataan, Jonathan M. Wainwright, received the Masonic Grand Lodge Medal for distinguished achievement, May 4, 1948, in New York City, the medal being the gift of the Grand Lodge, F.&A.M., of that state.

ENGLAND'S TWO OLDEST LODGES

The two oldest Masonic Lodges of the United Grand Lodge of England now in existence, and organized under the Constitution of 1717, are the Lodge of Antiquity No. 2 and The Royal Somerset House and Iwerne Lodge No. 4. Lodges Nos. 1 and 3 disappeared years ago.

These two Lodges meet four times a year to confer the Three Degrees: Entered Apprentice, Fellow Craft and Master Mason, and Installed Masters Meetings. These two Lodges hold joint meetings once each year. The notices to members are joint and are by "Command of the Worshipful Masters" and signed by each of the two Secretaries. The next such meeting of the two Lodges will be the 26th, and will be held June 23, 1948, at Freemason's Hall, Great Queen Street, London. After business has been transacted, dinner will be served in the Connaught Rooms of the Hall. Attendance at these meetings is restricted to the brethren, of the two Time Immemorial Lodges, and in formal morning attire.

UNIQUE CEREMONY

Watertown Lodge No. 49 and Watertown R.A.M. Chapter No. 11, of Watertown, Wisconsin, participated in an unusual ceremony, recently. The occasion was the installation of officers of the two Bodies and the out-going chief officers of both were father and son. Joseph C. Rhodes, Sr., completed his term as High Priest of Watertown Chapter, Royal Arch Masons, and Joseph C. Rhodes, Jr., completed his term as Master of Watertown Lodge, Dr. O. H. Moen,

Past High Priest and Past Master, presented the Past High Priest and Past Master Jewels to father and son.

A SALUTE TO NEW HAMPSHIRE

The Capital of New Hampshire is Concord—the State population is 509,000. The largest city is Manchester, with a population of 77,000. New Hampshire has a seacoast of only 18 miles and was the first State to break away completely from Great Britain. America's first railroad to climb a 30 degree grade up the side of a mountain was in New Hampshire.

The first Masonic Lodge in New Hampshire was St. John's, No. 1, Portsmouth, chartered June 24, 1736—212 years ago.

The whole round world is floating in ether of Brotherhood which will in future ages become manifest in clearer understanding, plainer than today. (God is Cosmic Law.) How many, even in New Hampshire, realize the Profile (Old Man of the Mountain) faces East? A fact not generally known. It was Daniel Webster who said, "God Almighty hung up in the Mountains of New Hampshire an insignia (The Profile) to show that in New Hampshire he makes men."

Just now open the Great Light, turn to Isaiah 32:2 and read: "And a man shall be as a shadow of a great rock in a weary land." How about the Profile? It faces East, toward the rising sun which is the glory and beauty of the day.

Here in the City of Concord, the Capital of New Hampshire, the State House faces East; a few rods down South Main Street stands Masonic Temple facing the same direction off toward Portsmouth, City on the Atlantic. Last fall, on a Sunday afternoon, standing as we did on the ocean-front where as we all know, the tide ebbs and flows twice in twenty-four hours, with the city a short distance to our right along the water's edge, turning our eyes and mind eastward across the briny deep, as far as human sight would permit, the mind flashed outward to the nearest civilized land due East—Europe, Spain and the National Grand Lodge of France—countries where this publication found its way during the recent world conflict. Salute the Great Stone Face at every opportunity. —*Masonic Pocket Magazine, (Concord, N. H.)*

Love is an emotion that is a very important factor in the life of the individual and one of the most powerful forces of nature known to man; it can triumph over bodily feeling, pain or illness and can rise supreme over man's

greatest terror,—the fear of death.—*Carl H. Schmidgall.*

FRANKLIN'S MASONIC RECORD

Looking up the record of Brother Benjamin Franklin in the several works of our late Brothers Julius F. Sachse and Louis Aimable, one noted as the able Curator of the Grand Lodge of Pennsylvania's splendid Museum and Library at Philadelphia, the other the historian of the famous Lodge of the Nine Muses at Paris, I jotted down a list of the various Masonic offices and references which may be of general interest to the craft. These are briefly as follows and form a truly remarkable showing of a faithful and long-continued service for Freemasonry:

- 1706 Jan. 17, born at Boston.
- 1730 Feb., initiated, St. John's Lodge, Philadelphia.
- 1732—June, drafted set of by-laws, St. John's lodge.
- 1732 June 24, elected Junior Grand Warden.
- 1734 June 24, elected Grand Master, Pennsylvania.
- 1734 August, advtd. "Mason Book" (Anderson's Constitutions), first Masonic book published in America.
- 1734-35 State House (Independence Hall) built. Cornerstone laid by Franklin.
- 1735-38 Secretary, St. John's lodge.
- 1738 April 13, letter to his mother, "Freemasons have no principles of practices that are inconsistent with religion or good manners."
- 1743 May 25, visited St. John's lodge, Boston.
- 1749 June 10, appointed Provincial Grand Master.
- 1749 Aug. 29, Tun Tavern lodge petitioned F. for "deputation" (dispensation) under his sanction.
- 1750 Appointed Deputy Grand Master.
- 1752 Appointed on committee to build the "Freemasons Lodge" in Philadelphia.
- 1752 Oct. 25, visited Tun Tavern lodge.
- 1754 Oct. 11, at Quarterly Communication, Grand Lodge, Mass.
- 1755 June 24, took prominent part in dedicating first Masonic building in America.
- 1760 Recorded as Provincial Grand Master of Philadelphia.
- 1760 Nov. 17, attended Grand Lodge of England at London as Provincial Grand Master.
- 1776 Affiliated with Masonic lodges in France.

- 1777 Elected member Loge des Neuf Soeurs at Paris.
 - 1778 Feb. 7, assisted at initiation of Voltaire.
 - 1778 Nov. 28, officiated at Lodge of Sorrow of Voltaire.
 - 1782 Elected Venerable (W.M.) Lodge of Nine Sisters at Paris.
 - 1782 July 7, member R. L. De St. Jean de Jerusalem.
 - 1785 April 24, elected Venerable d'Honneur of R. L. St. Jean de Jerusalem.
 - 1785 Elected honorary member, Lodge of Good Friends at Rouen, France.
 - 1790 April 17, died.
- Robert I. Clegg, 33° in "New Age."*

HOSPITAL RETAINED BY CRAFT

The United Grand Lodge of England was apprehensive lest the Royal Masonic Hospital would be taken over by the State under the provisions of the National Health Service Act of England. But an exception was made of this institution and the Grand Lodge will be permitted to maintain the status quo. The deciding factor was that the institution had never called upon or accepted any aid from the government. On the contrary the institution had voluntarily maintained from its own funds on behalf of the Masonic Fraternity at a cost of upwards of a million dollars, and without any expense to the government, the care of some 8,600 war casualties among the Services of Britain and its allies.

Much improvement and not a little restoration was needed as a result of the care of the casualties. These were held in abeyance pending the possible favorable action of the government. Now that the Grand Lodge ownership and operation of the hospital will not be disturbed, funds which were earmarked by the many Lodges and Provinces of the Empire for improvements and restorations will be forthcoming and the work will be started, according to *The Freemasons' Chronicle*.

GENL. SIR FRANCIS J. DAVIES DIES

General Sir Francis J. Davies, Past Deputy Grand Master of the United Grand Lodge of England and for many years Grand Master of the Provincial Grand Lodge of Worcestershire, died March 18, 1948, at the age of 83.

General Sir Davies was known to many prominent Masons in America. He headed three delegations of the Grand Lodge to the United States and Nova Scotia—one in 1933 to the bi-centenary of the Grand Lodge of Massachusetts, another in 1937 to the Grand Lodge of South Carolina, and the third in 1938 to the bi-centenary of the Grand Lodge of Nova Scotia.

He was the son, grandson, great grandson and the brother of generals who served in the British military service, and he himself served in three wars.

PRESENTATION TO PRESIDENT

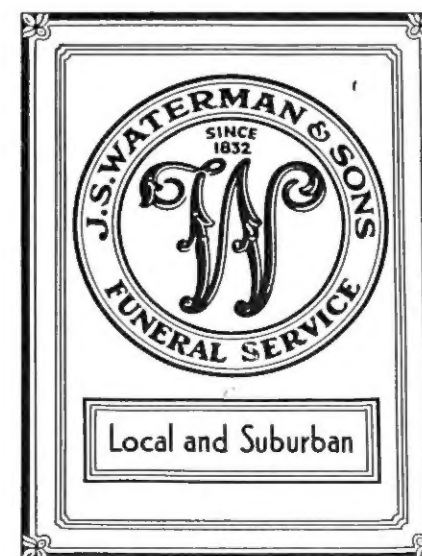
On March 1, 1948, Illustrious Melvin Maynard Johnson, Grand Commander, Ancient Accepted Scottish Rite, Northern Jurisdiction, accompanied by a group of distinguished Masons, presented to Illustrious Harry S. Truman, 33°, his certificate of Honorary Membership in the Northern Supreme Council of the Scottish Rite, a distinction awarded only to a very few of the leaders of Freemasonry and their countries abroad.

The President received the delegation in his private office and responded to the presentation in his usual friendly manner.

Following the presentation, the delegation were guests of Illustrious Brother Johnson at luncheon.

EDGAR A. GUEST

Waverly Lodge No. 527, of Detroit, Michigan, heard Edgar A. Guest, 33°, America's favorite poet, at the celebration of the Lodge's Silver Anniversary on May 28th. The after-dinner speaker of the occasion, which was also Ladies Night, Mr. Guest was made honorary member of Waverly Lodge. He has been a Mason for over forty years and has been active in many of the Scottish Rite Degrees and was crowned a 33° Honorary Member in September, 1921. All 25-year members of the Lodge and their ladies were honored guests of the Lodge for the celebration ceremony.



All Sorts

LITTLE FEET

The patter of little feet was heard on the stairs. The party hostess motioned for silence. "Listen," she cooed. "The children are going to deliver their good night message."

There was a moment of hushed expectancy. Then: "Mom, Willie found another bed bug."

ZOO NOTE

"Now, Sandy," the teacher said, "tell me where the elephant is found."

The boy hesitated for a moment, then his face lighted up. "The elephant, teacher," he said, "is such a large animal it is scarcely ever lost."

DEFLATION

One January day Robert returned from school with his report card for his mother's inspection. "But, dear," she said, "what is the trouble? Why have you such poor grades this time?"

"There's no trouble, Mom," was the reply. "You know things are always marked down after the holidays."

THE POOR INCURABLE!

The prim old lady was given the first glass of whiskey she had ever tasted. After sipping it for a moment she looked up with a puzzled air.

"How odd!" she murmured. "It tastes just like the medicine my husband has been taking for the last twenty years!"

C.O.D.

TEACHER: If your mother is shopping and finds she has left her purse at home, she may ask the clerk to send the parcel C.O.D. What do these initials mean?

BRIGHT BOY: Call on dad.

SOLEMN MOMENT

"Where did I come from, Mother?" inquired a six-year-old, just home from his first day at school.

This is it, thought his mother. She had read widely on the subject and knew exactly how to unfold the story of the birds and bees.

So the mother told all. Then, curiously, she awaited his reaction.

"I just wondered," the child said, "the boy who sits in front of me at school comes from New Jersey."

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A Hint to Masters:

A PLAY

“As It Was Beginning”

Boston 1733

Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.

By M.W. REGINALD V. HARRIS, K.C., P.G.M.
Grand Historian of the Grand Lodge of Nova Scotia

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman
27 BEACH STREET BOSTON, MASS.